

Sri Krishna Kathamrita



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kṛṣṇa-vilāpa

Crying for Krishna





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EXPLANATION OF THE MAHA-MANTRA



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

These three words, namely *Harā*, *Kṛṣṇa* and *Rāma*, are the transcendental seeds of the *mahā-mantra*. The chanting is a spiritual call for the Lord and his energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother *Harā* helps the devotee achieve the Lord Father's grace, and the Lord reveals himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the *mahā-mantra*: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.* 🍊

— A. C. Bhaktivedanta Swami Prabhupada. *Kṛṣṇa Consciousness: The Topmost Yoga Sstem*. Los Angeles. Bhaktivedanta Book Trust. 1972.



Unknown photographer.



Cover: Sri Chaitanya Mahaprabhu embraces his devotee. Contemporary painting by an unknown artist.

Unknown photographer.



Srila Prabhupada in his room at Radha-Damodar temple looking out at the samādhi of Srila Rupa Goswami

CRYING TO SRILA RUPA GOSWAMI



A remembrance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

The following is an interview that was done by Srila Prabhupada's disciple Mulaprakriti Dasi.

Sripad Hridayananda Babaji Maharaja was born in Radhakund and has been a *pūjārī* for 78 years. He lives next to the Radha Damodar temple. At the beginning of the interview, upon being asked if he knew Srila Prabhupada, Babaji Maharaja began to cry, “Never have I seen anyone do *sādhana* like he did. I have lived all my life in Vraja and I have never seen anyone like him. Prabhupada did many arduous things. He worked very hard there at the Radha Damodar temple. At that time, it was austere, undeveloped, and very muddy and dirty with no facilities.”

“Many years later, when I heard that it was actually he who had been chosen by Chaitanya Mahaprabhu to spread the Hare Krishna *mahā-mantra* around



Unknown photographer.

Srila Prabhupada's room at Radha-Damodar temple



Unknown photographer.

Srila Prabhupada giving class at the Radha Damodar temple

the world, I was not surprised. Prabhupada spread this Krishna consciousness by the mercy of Rupa Goswami. Prabhupada used to pray to Rupa Goswami, ‘You please give me your mercy.’ And then he got that mercy. I know this because I saw some things he did at the Radha Damodar temple. My room is still located in the same place as it was then, in 1964 or ‘65. Many times in the middle of the night, at midnight or 1 or 2 in the morning, I would hear a voice crying from inside the courtyard by Rupa Goswami’s *samādhimandira*. That voice was calling out and crying but I did not know what it was because I was trying to take rest. But one night, on the full moon, I heard that voice again, so I climbed up to the roof of our house and looked down into the Radha Damodara courtyard. I saw something very amazing. Srila Prabhupada was sweeping the courtyard of Rupa Goswami’s *samādhi*. He was bending down with a small broom and as he swept the ground by the *samādhi*, he was crying out, “He Rupa! He Sanatana! He Gurudeva! Please give me your mercy. Without your mercy I cannot do anything. Give me the mercy. Give me the strength that I may fulfill your orders.” Then I realized that it was he who almost every night was calling out as he was sweeping like this.” 🍌

— Mulaprakṛiti Dāśī. *Our Śrīla Prabhupāda, a Friend to All*. © Copyright 2013 by Gopavṛndapal Das.

TEARS OF LAMENTATION AND ECSTASY



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The tears of lamentation of the attached householders who are averse to the *sannyāsīs*’ renunciation, and the tears of ecstasy of the devotees who are fond of the *sannyāsīs*’ service at the lotus feet of Mukunda, are not of the same nature. (Purport to *C. Bhāg. ādi 7.77*)

Two Types of Crying

There are two types of crying — shedding tears of joy out of emotion, and shedding tears while crying out, afflicted by the distress of deficiency. When *vaiṣṇavas* see distress within this world, both types of emotions naturally appear in them. (Purport to *C. Bhāg. madhya 18.199*) 🍌

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhūmipati Das. Edited and published by Pundarik Vidyānidhi Das. Vrajaraḥ Press, Vrindavan. 2001.

Painting by Kshitindranath Majumdar c. 1950s.



Sri Chaitanya Mahaprabhu and Haridas Thakur

CRY FOR GURU



Sri Srimad Gour Govinda Swami Maharaja

What I am saying is from the previous *ācāryas*. Nothing is mine, not a single letter. I follow the path the *ācāryas* have shown. I have done that in my life and therefore I got my guru. That is my experience. Following what our *ācāryas* say, what *śāstra* says, *sādhu-śāstra-guru* — this is the process. But you have never followed it. I think you cannot understand it clearly. Try! It is a simple thing. You cry before Krishna, cry before Mahaprabhu, “Please help me, please help me, please help me!” Krishna is in the heart and can understand, “Oh, now he is crying.” He will help you. He will make arrangements that you get a bona fide guru who is Krishna’s true representative, a confidential, intimate associate of the Lord — and then your life will be successful. Don’t be desperate. There is no question of despondency on this path. There is no pessimism here.

It is all optimism. Mahaprabhu is so merciful — *mahā-vadānyāya avatāra*. Srila Kaviraj Goswami in *Caitanya-caritāmṛta* has used the word *adbhūta*, wonderful, three times, *adbhūta-kāruṇya*, *adbhūta-vadānyā*, *adbhūta-audārya*, wonderfully munificent, wonderfully merciful, wonderfully magnanimous. This is Sriman Mahaprabhu. Cry before him. Cry for Krishna to shower his mercy on you. It is the only thing required. Don’t try to measure Krishna or his representative the guru with your defective senses. You will only be cheated. You should have complete, unflinching faith in Mahaprabhu, Krishna, and *sādhu*. There is no other way. 🍌

— *Pariprasna the Process of Inquiry*. Chapter 8. Gopal Jiu Publications. Bhubaneswar. 2020.



Unknown photographer.



Vintage painting by an unknown artist. Ragini Sorath, Kangra, Pahari school. Likely 18th century.

Radha caresses the peacocks in separation from Krishna

Unknown artist. Kangra or Guler. Circa 1775-80



Radha feeling separation from Krishna

ĀSRURA MŪLYA THE VALUE OF TEARS



Continuing from the previous issue, the following is an excerpt from an article published in 1934 to 1935 in the weekly Gauḍīya Prabandhāvalī magazine that was edited and published by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada. Per the standard of the periodical, no name was given for the author of this article. It was edited and published under the guidance of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada and later included in a book by Bhakti Bhushan Bharati Goswami.

Worship of the Lord's Lotus Feet is Truly Performed Only Through Tears

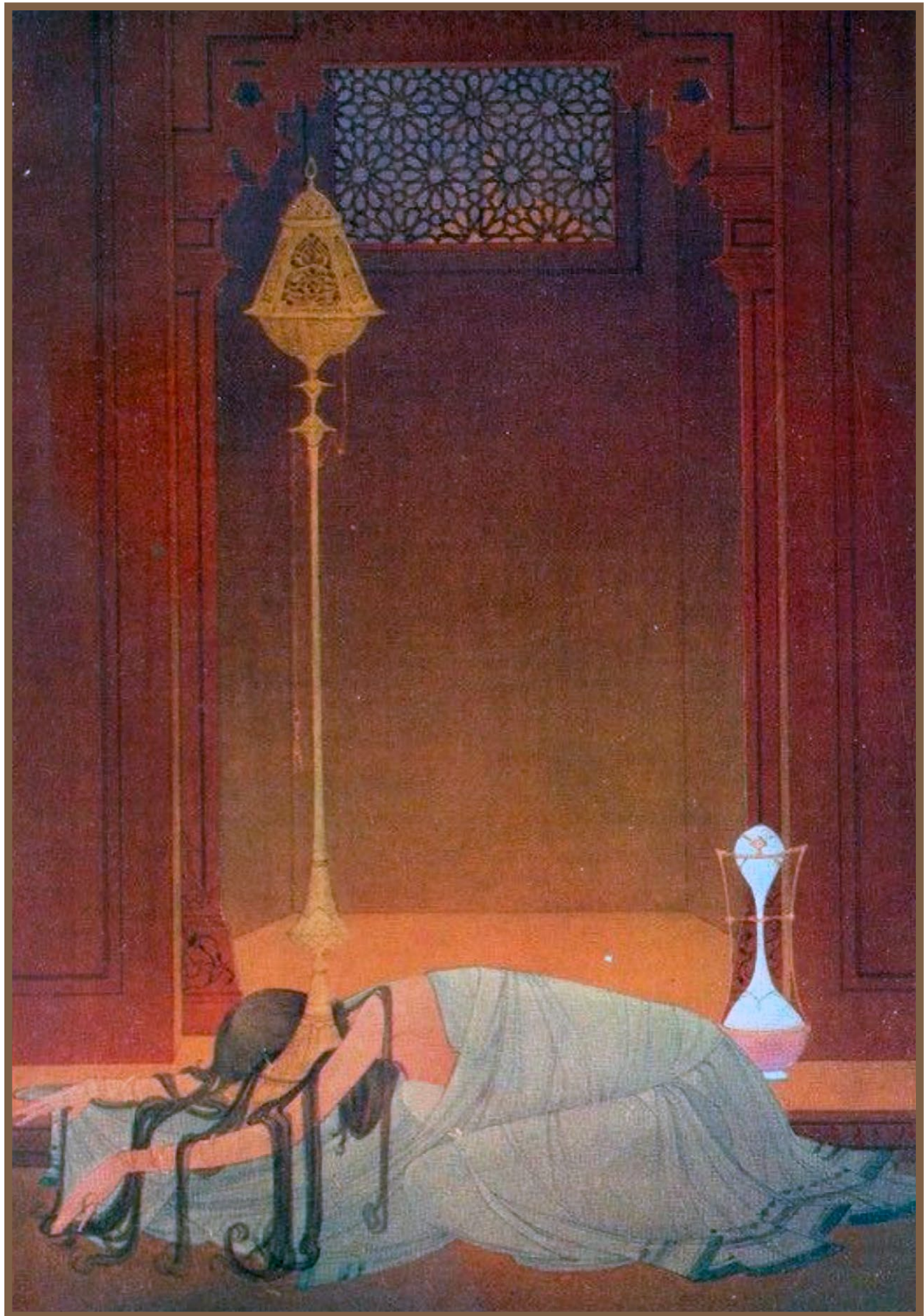
The supremely compassionate Sri Sri Gauranga Nityananda perceived that the Kali-yuga stricken jīva will never come to the path of hari-bhajana until they become free from gross material identification, deep worldly absorption, and the accumulated heap of offenses from countless lifetimes. For this reason,

the two supremely magnanimous Lords revealed a path even for the most unqualified souls, a path that is entirely natural and accessible to them.

It is only when the conditioned soul deeply and sincerely experiences his own utter unworthiness and simultaneously remembers the unsurpassed magnanimity of his worshipful Lords, that *pulaka* (thrill) and the arising of tears manifests within his heart. Only then does he attain true auspiciousness and supreme spiritual welfare. Therefore, a single teardrop becomes the matchless and flawless offering for the divine lotus feet of Sri Gauranga Nityananda, who are oceans of compassion.

By the mercy of Nitai-chand, even the most fallen, worldly person becomes freed from material cravings and the burning thirst for sense enjoyment. Otherwise, it is absolutely impossible for an unqualified jīva to gain entrance into the pure, transcendental, and stainless *bhajana* of Sri Vrindavan.

Srila Vishwanath Chakravarti Thakur, commenting on the verse “*tad-aśma-sāraṁ hṛdayaṁ vatedam*” (Śrīmad Bhāgavatam 2. 3. 24), has written:



Painting by Abdur Rahman Chughtai. 1894–1975

In separation from Krishna, Radha spends her time crying



Sri Chaitanya Mahaprabhu is Krishna in the mood of Radha crying for Krishna

“ye yānti citta-drave 'pi sati cittasyāśma-sāratā tiṣṭhed eva,
te tu duś-cikitsyā eva jñeyāḥ.”

“Those whose hearts remain stone-like or not softened (citta-drave) while chanting the names of the Lord, and in whom no inner tenderness arises, are to be understood as incurably unfortunate. For such persons, no hope of spiritual welfare remains.”

There are four kinds of offenders from whose eyes tears never arise: (1) those absorbed in *viṣaya-āśakta* (attachment to worldly enjoyment), (2) the *avajñākārī* (those disregardful of teachings of scriptures and saints), (3) the *aruci-yukta* (those devoid of taste for bhajan), and (4) the *vidveṣī* (those malicious or envious

of Hari, guru and *vaiṣṇavas*). Yet, if by the causeless grace of Sri Sri Nityananda Prabhu, that very sinful person who is *viṣaya-parāyaṇa* utters this prayer:

*emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitarē*

“Upon one as degraded and despicable as I, who will bestow mercy? Surely, within this entire universe, none but Nityananda Prabhu can deliver me.” (Cc. ādi 5.207)

“Then, if such a materially attached person utters these words with deep awareness of his own unworthiness, takes shelter of Sri Nityananda, and sheds tears, his thirst for worldly enjoyment will gradually be dispelled.”



Painting by contemporary artist, Mrral Dutt.

Sri Chaitanya Mahaprabhu embraces a Tamal tree and cries for Krishna



Contemporary painting by Hari Om Singh.



Joy of her eyes

Even the disregardful person (*avajñākārī*), if he realizes his unworthiness and lowliness and weeps, he becomes the recipient of Sri Sri Gaura-Nityananda's mercy and may, in due course, attain the state of divine *prema*. But the hearts of those who are *aruci-yukta* (with no taste and disposition for *bhajan*) and *vidveṣī* (envious) become so hardened by the stone and thunder-like incrustations of offense that no feeling of unworthiness ever awakens within them. The dust-layer of the *viṣayī* and the wet muddy smear of the disrespectful person may still be washed away by tears born of humility, but because the hearts of the *aruci-yukta* and *dveṣī* never awaken to such crying and offering of prayer, not even a single drop of tear-Ganga, the sole instrument of worship for the supreme compassionate reality, flows from their eyes. Thus, they remain deprived of the mercy of the most merciful Lord.

And even if, by the inconceivable grace of the two most merciful Lords, a time of welfare should arise for the disrespectful or the malicious souls, still that auspiciousness will only manifest through the appearance of tears. In other words, until their hearts melt and tears flow from their eyes, true auspiciousness cannot dawn.

When, from the Gangotri of a heart melted by *śaraṇāgati*, a single teardrop of Ganga arises and, surging forth through the gateway of the two eyes, overflows, that tear becomes the *pādyā* (sacred water) offered at the lotus-feet of Sri-Sri Gaurakrishna.

This memory saturated with the awareness of one's utter unfitness is what transforms the unsundered into a fully surrendered. The one who was formerly laden with material pride, without even knowing it, becomes established in the mood of *trṇād api sunīca*, attaining an identity as the dust of the lotus-feet of the eternally compassionate associates of the two Lords. So immeasurable is the worth of a teardrop that it casts aside even *brahmānanda* and *paramātmānanda* (the bliss of realization of Brahman and Paramatma), and it conquers and melts the heart of Ajita Bhagavan — he who cannot be conquered. Beholding the tear born of authentic unworthiness, Bhagavan himself, overwhelmed with compassion, begins to shed tears. Indeed, the Supreme Lord is made to weep. Just as the single weapon of tears renders the heart of a man captive to a helpless woman, and just as the crying of an infant irresistibly awakens

Vintage sculpting by an unknown artist.



Terracotta relief of Adwaita, Chaitanya Mahaprabhu, and Nityananda at the Pratapeshwar temple in Kalna, West Bengal

compassion within the hearts of its parents, so too, for the most unqualified soul, the sole weapon capable of attracting the most compassionate Lord is a particle of a tear. Therefore, the value of tears is inconceivably profound. What can be said of those who are fully surrendered, and who worship their *iṣṭadeva* perpetually with the

offering of tears? Even the *sādhaka* situated in *śānta-rati* (neutral appreciation for the Lord), endowed with *akaitava* (non-deceitful) *sanga-siddhā bhakti* (endeavors associated with, or favorable to the cultivation of devotion) can draw forth the tears of Sri Hari. What praise, then, could possibly explain the glory of those who, having completely taken shelter, unceasingly offer tears as *arghya* (oblations) at the lotus-feet of their Lord? (Continued in the next issue) 🍊

— Translation from the Bengali by Raya Ramananda Dasa from *Gauḍiṃyā Prabandha-mālā*. A collection of articles from the *Gauḍiṃyā* magazine. Pages 19-29. Published by Srimad Bhaktikevala Audulomi. Sri Krishna Chaitanya Sevashram. Sridham Godruma, Nabadwip. West Bengal. 1996. 1402 Bengali era.

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